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THE
HAGARENES, OR SARACENS,
IN PROPHECY.

THEIR RISE, CAREER, AND PECULIAR POSITION AMONG
THE NATIONS OF THE CHRISTIAN ERA.

BY E. D. GIBBS.



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THE HAGARENES, OR SARACENS,

AS REPRESENTED IN PROPHETIC SCRIPTURES.

BY E. D. GIBBS.

WE read in Rev. 1 : 9, 10, "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Among the many things he heard and saw was : "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein : for the time is at hand." The ninth chapter is "written therein," and the blessing comes to him "that readeth, and they that hear" this prophecy, "for the testimony of Jesus is the spirit of prophecy." (Rev. 19 : 10.)

In Rev. 8 : 13 we read : "I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound." The word "woe" is used by the prophets many times in the Old Testament, and foretells of coming judg-

ments. In Isaiah it is found seventeen times ; and the Lord Jesus used it at least twelve times as recorded in Luke's Gospel. It seems to us that the thirteenth verse of the eighth of Rev. should be the first verse of the ninth chapter. Let us notice the fact that four trumpets had sounded on pagan Rome ; three were yet to sound. These last three make complete the seven trumpets. Two of these "woe" trumpets fell on both the eastern and western parts of the Roman empire, but chiefly on the eastern empire. The first "woe" was to "torment" men ; the second "woe" was to "slay" men. When the third angel sounds and the third and last "woe" comes, "The kingdom of the world is become the kingdom of our Lord, and of his Christ." (Rev. 11 : 15.—*Revised Version*.)

We believe that the seven churches are given to represent seven periods of church history, the first at the beginning and the last at the ending of the gospel dispensation. We do not believe the Lord would have given two chapters and a part of a third chapter in his last revelation to the church, to wholly apply it to those seven churches in Asia. "Satan's seat" of Rev. 2 : 13 was not in the church of Pergamos, but in *Rome*. We read in Rev. 13 : 2, that the dragon gave the beast his seat. The fourth church and the state government were united about the sixth century. Popery and Mohammedanism both had their rise about the same time ; Popery first, and Mohammedanism just after it, and Mohammedanism became a scourge on Papacy.

The fourth seal of Rev. 6: 7, opens with the "fourth beast," which is like a "flying eagle." The eagle was the ensign of the Romans, and would be a proper symbol of church and state united, to be both pagan and papal. This was done in the fifth century. A "flying eagle" symbolized the apostatized church. Thus we find it used in Revelation when it is time in the career of the church to symbolize an apostatized church. As the fourth seal opens with the beast like a flying eagle, so we read in Rev. 12: 14-17: "And to the woman were given two wings of a great eagle," and for twelve hundred and sixty years she is nourished "from the face of the serpent"; "and the dragon was wroth with the woman, and went to make war with the remnant of her seed [the martyr's blood is said to be the seed of the church,] which keep the commandments of God, and have the testimony of Jesus Christ."

We read in Rev. 12: 12: "Woe to the inhabitants of the earth and of the sea!" This verse brings us in the history of the church to the time of the "flying eagle" of Rev. 4: 7 under the fourth seal, and the eagle that John saw flying, and heard saying, "Woe, woe, woe," in Rev. 8: 13. These verses of the fourth, eighth and twelfth chapters bring us to the first verse of the ninth. John prophetically first sees the church in its purity; he next sees the apostatizing as mentioned in the fourth chapter, and in Rev. 17 the woman, or church, is on the beast in the wilderness, and then he sees her on the "waters" (or peoples), and she is there to-day. "Eagle" in Rev.

4: 7 is the same Greek word as in Rev. 8: 13, translated in King James' version "angel." *Aeotes* is "eagle," and *angelos* "angel." In the Hebrew language *neshar* is "eagle," and *malak* is "angel." We find that in the *Emphatic Diaglott*, *Syriac*, the *Revised Version*, and the *Douay Catholic Version*, Rev. 8: 13 reads "eagle." John heard the church saying, with a loud voice, "Woe, woe, woe"; why are these trumpets called "woes"? The three last trumpets reach the end of time allotted to man, and usher in to each portion of time represented by them greater and more terrible plagues, and are thus distinguished from the former trumpets by these *woes*.

We read in the ninth chapter: "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit [or abyss]. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power." Here we have "locusts" for a symbol. Locusts in the Scriptures have symbolized great armies, as found in Jer. 46: 23; Nahum 3: 13-17, and in Joel, first and second chapters.

First, what is a symbol? The philosophy of a symbol is a method of communicating thought, of revealing the purposes of God respecting the future. A very good example is found in Jacob's son Joseph.

In his dream of the "eleven stars" that were to make obeisance to Joseph, he was the twelfth star. Did not Joseph's brethren some twenty years afterwards literally bow down to him? Joseph did not *choose* the "stars" for a symbol; they were revealed to him in a dream. As with the prophet Daniel, they passed before him in vision. It was the same with John on Patmos; he saw in vision these symbols. In vision God has given these symbols in both the Old and New Testaments, as it has pleased him.

We read in Amos 3: 7, "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." Habakkuk 2: 2 reads: "Write the vision [*Cha-zah* in Hebrew, 'A vision to look into futurity'] and make it plain upon tables, that he may run that readeth it." Daniel says, in the time of the end "many shall run to and fro, and knowledge shall be increased." (Dan. 12: 4.) Says the Lord to Isaiah: "Now go, write it before them in a table, and note it in a book, that it may be for [*margin*] the latter day for ever and ever."

A table of symbols would make a vision of beasts and insects, when used by God to symbolize the nations of earth, to illustrate them on tables, or charts. Object teaching is the quickest way to teach the eye and mind. An impression on the eye is a help to the mind. Thus we have many symbols in the Scriptures to be made plain. Says H. G. Guinness: "In the strict sense no one understands all of the book of Revelation, literally, for the statement, 'I saw a beast rise up out of the sea,' if taken

literally is in no sense a prophecy. It would be a narrative of a past event, and not a future one. In Exodus we read, 'The river became blood;' it means it *did* become blood. In Rev. 8: 8, the 'third part of the sea became blood'; it does not mean it, but something entirely different." Then we are to translate these symbols into plain language in order to understand them.

God gave Daniel many symbols; what for? That we may know the purposes of God. He first gives us Babylon, symbolized by a "lion" with an "eagle's wings." The "lion" is the king of beasts, and the "eagle" is the king of birds. The "eagle's wings" denote swiftness; the conquests of Babylon were very rapid. The fact that the lion with eagles' wings was the symbol of the Assyrian government, is shown by a stone slab in the British Museum, which was taken from those ruins on which this symbol is represented. The second symbol of Dan. 7 was "like to a bear." Not that the Persians were such "bears" as we read of in our daily papers, "The bears made a raid on the oil market," but in this way "bears" are used to-day to symbolize men. Now the Lord has used these different beasts to symbolize nations of earth as it has pleased himself. The very learned Bockhart recounts several particulars wherein the Persians resembled "bears." The command was, "Arise, devour much flesh." They were very cruel. Read Isaiah 13: 17, 18. Herodotus says they pulled off the skins from men alive by pieces, or altogether. "A bear," says Aristotle, "is an all-devouring animal."

The third kingdom has a symbol of a "leopard" with four wings of a fowl. This beast "had also four heads." The leopard is remarkable for swiftness. This beast had four wings, while the "lion" had only two. This kingdom was to move swifter than Babylon. This kingdom of Alexander the Great with thirty thousand men overcame Darius with six hundred thousand. Alexander in twelve years subjected part of Europe and all of Asia to himself. The four heads symbolized the four kingdoms into which the third kingdom was divided. Daniel first saw a lion, second a bear, third a leopard, and fourth a "dreadful and terrible" beast, which was "diverse from all the beasts that were before it; and it had ten horns." "Behold, there came up another little horn."

Now let us read Rev. 13: 2, of the beast that John saw "rise up out of the sea," or growing up among the ten. All the characteristics of the beasts of the first three kingdoms of Dan. 7 are consolidated in this one beast. Daniel says it was to be "diverse from all the other beasts." John says it was "like unto a leopard"; it had the "feet of a bear," and the "mouth of a lion." This symbol represents papal Rome. John calls it a "wild beast," in the original Greek. *Emphatic Diaglott* reads "wild beast." It was diverse from all beasts that are used symbolically in all the Book of God, and it has become such in the history of our world.

We read in the second verse of this chapter, that the "dragon" gave this "beast" his power and seat.

The dragon's seat was Rome pagan; now comes Rome papal. We write these facts for those that have just commenced to study prophecy, of which Peter says, "Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place. . . . Knowing this first, that no prophecy of the Scriptures is of any private interpretation." Why? For "holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1: 19-21.) We have now before us an outline of the symbols of kingdoms by the beasts of earth.

In the ninth chapter of Revelation we have a "locust" for a symbol of a nation, which would rise some five hundred years from John's day. Thus John saw an *insect* instead of a *beast*. Why? Because there is not a beast that can symbolize the Saracens, who were in so many of their features like the locust. Says Bishop Newton, p. 488: "The Saracens have made inroads into all those parts of Christendom where the natural locusts are wont to be seen, and known to do mischief, and nowhere else, and that too in the same proportion. Where the locusts are seldom seen, there the Saracens stayed a little; where the natural locusts are often seen, there the Saracens abode most; and where they bred most there the Saracens had their beginning and greatest power." This may be easily verified by history. Notice this fact: the Saracens came from the east; so did the locust. In Egypt a west wind drove them out of all the land of Egypt; so did Charles Martel, of France, drive the Saracens out of the west, and they

never trod the shores of France again. What is a locust? Says Prof. Royce, in his *Hebrew Lexicon*, "The locust is the most ravenous and destructive insect in the world." We will show by history that the Saracens have been the most destructive nation that were ever on the earth. The Appendix to *Emphatic Diaglott*, p. 26, says that in the Old Testament the locust is one of "God's most dreadful scourges. Symbolically locusts represent great and terrible armies." Say the naturalists, there is no insect in the creation that multiplies so fast as the locust. When an army of locusts takes the field they have a leader whose flight they observe, and pay strict attention to all his movements. In a few minutes they destroy the expectations of a year. It is not so much what they devour as what they destroy that makes them terrible. Thus the locust is a most complete symbol of the Hagarenes, or Saracens of Holy Writ. Says Newton, "They might be indeed emphatically styled a great nation." (Read Gen. 21: 13-18.) He says it was when the Saracens had made those rapid and extensive conquests, and erected one of the largest empires that ever was in the world. The people of Arabia were symbolized in Judges 7: 12 by a locust. King James' Version reads, "grasshoppers." In Exodus 10: 12 the self-same Hebrew word (*ara-bah*) translated "locusts," is translated "grasshoppers" by Isaac Lesser the Hebrew, Robert Young, the Septuagint, the Douay, Dr. Furst's Hebrew Lexicon, and the Revised Version. Thus Judg. 7: 12 should read, "locust."

We read in Exodus tenth chapter, that God brought an east wind, and the east wind brought the locusts which went up over the land of Egypt; "Before them there was no such locusts as they, neither after them shall be such." In the nineteenth verse it is said the Lord turned a mighty strong west wind and took away the locusts. An east wind *brought* them, and the west wind *drove them away*. Thus the locusts of the Old Testament were typical of the Saracens in the fifth and sixth centuries of our A. D.

The standard historian of the Saracens is Simon Ockley. He was born in Exeter, Eng., in 1678, and died twenty years before the historian Gibbon was born. Gibbon refers to him on the Saracens as authority. Ockley was Prof. of Arabic at Cambridge, Eng. He was a devout Christian, and he devoted his life to the history of the Saracens. He died a very poor man. His book has been a very rare work; it now can be bought for one dollar. It is in Bohn's Library, and can be found at the *World's Crisis* Office, Boston. Prof. Ockley says Mohammed was born at Mecca, about the year 571. He was of the tribe of Koresh, the noblest of that part of the country. Arab writers make him to be descended in a right line from Ishmael, the son of Abraham by the bond woman Hagar. Mohammed could neither read nor write. Sargius, a Jewish apostate, a man of literature, was the prime agent in the formation of his bible, the Koran. Concerning Ishmael, we read in Gen. 16: 10, 11, "And the angel of the Lord said unto her [Hagar, Ishmael's mother], I will

multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael." We read in Luke 1: 31 an angel came to Mary, and said, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus." From Isaac came the true Prophet, and in the fifth century was born Mohammed, the false prophet, from the seed of Ishmael.

We read in Gen. 16: 12 that the angel said of Ishmael's seed, "He will be a wild man; his hand will be against every man, and every man's hands against him [so reads the Septuagint], and he shall dwell in the presence of all his brethren." In the 17th verse we read that Abraham gave gifts unto Ishmael, and sent him and his mother away from Isaac, his son, eastward unto the east country (Arabia), and when Abraham died Isaac and Ishmael buried him in Machpelah's tomb, and to-day, in the year of our Lord 1889, after more than three thousand years, the same race of people exist, and are the same as of old in many things, and hold the control of Machpelah's tomb where sleep to-day Abraham, Sarah, Isaac and Jacob, and in the land of the Saracens are the bones of Joseph that he commanded to be brought up out of Egypt. Only a few months ago some travelers tried to buy land near Abraham's oak. This oak, called "Abraham's oak," stands in the plains of Mamre to-day, and Dr. Thompson says it is about one thousand years old.

The Sheik of the district said, "This land can not be bought; it has no price. My family hold it in trust till the time comes for Allah [God] to awake out of sleep in yonder cave [pointing to Machpelah], the true owner, our father Abraham. We keep it for him until the day of the resurrection of the righteous dead. Then it will revert to him [Abraham]."

We hear of the Ishmaelites in Gen. 37: 26, 27, 28, where Jacob's sons sold Joseph to the Ishmaelite and Midianite merchants for twenty pieces of silver. Mohammed was brought up a merchant man. When Nehemiah built the walls of Jerusalem, as stated in Neh. 6: 1, he calls them his enemies—the "Arabs." Their hands were against the Jews. Josephus says the Ishmaelites were called Saracens. The apostle Paul, in Gal. 4: 22–25 says, "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh [naturally produced—*Em. Diaglott*]; but he of the freewoman was by promise [was through promise]. Which things are an allegory: for these are the two covenants; the one from Mount Sinai, which gendereth to bondage, which is Agar." Or, Hagar is Mount Sinai in Arabia. In verse 29 we read, "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Dr. Peters, in a lecture in Berlin, Ger., in the year 1888, before a distinguished audience, said that the rising in East Africa was a struggle of Mohammedans against invading Christianity. He said that in

the interest of humanity all the civilized world should co-operate.

We learn from history that when these two powers, the Papacy and Mohammedanism, had their rise in the fifth and sixth centuries, persons of the highest ranks, even kings, could not even write. Many of the clergy did not understand the prayer book, and from this period the Greek language and literature were neglected. It is easy to understand why the following centuries should come to be called the "dark ages." These centuries, J. S. C. Abbott, in his history, calls "the war and woe centuries." Thus we have in Revelation the "woe" trumpet. Says Prof. Ockley, "The Saracens seem to have been purposely raised up by God to be a scourge to the Christian church, for not living in accordance with their most holy religion."

Gibbon says that "Saracen" is a name which every Christian mouth has been taught to pronounce with terror and abhorrence. The teachings of Mohammed to his people gave him control of them, and he was at the same time priest, prophet and king to them. He taught them that when Jesus Christ went away he said he would send the "Comforter, the Holy Spirit." He said, "I am the Holy Spirit." He said "the sword was the key of heaven; a drop of blood shed in the cause of God is of more avail than two months of prayer; whoever falls in battle, his sins are forgiven." This sounds like a false prophet. Jesus said, "For all they that take the sword, shall perish with the sword." Says Prof. Ockley, "He

summoned the people to prayers by a crier calling out, 'Allah, Acbar, Allah. God is God; God is Great; there is but one God; Mohammed is his prophet; come to prayers! come to prayers!'" Abu Horaira said he never saw a more beautiful man than the prophet. He was revered by his bigoted disciples; they would gather his spittle and swallow it. His motto became, "The Koran, the tribute, or the sword." He died on the eighth day of June, A. D. 632.

His death was succeeded by a series of invasions and conquests, the most rapid and wonderful the world ever saw. Arabia had yielded to him before his death; Syria, Persia and Egypt soon followed. Within twelve years 36,000 cities, towns and idol castles were subjugated, 4,000 Christians' temples destroyed, and 1,400 mosques dedicated to the man of Mecca. Africa was soon subdued, the Moors converted, and a magnificent kingdom founded. In Spain, the city of Cordova could boast of 27,000 houses, 80 public schools, 50 hospitals, and 3,877 mosques, from the minuets of which 800,000 persons were summoned daily to prayer. At the close of the eighth century the banners of the "Crescent" waved victorious over the whole Roman empire. The victorious standard of the Crescent was raised on the cold mountains of Tartary, and on the burning sands of Ethiopia. The Saracen empire extended from the Atlantic to Japan, and across the entire continents of Africa and Asia, into Spain and France, as far north as Loire, and over the Indian Islands,

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embracing Sumatra, Java, Borneo, Celebes, and the Manillas. The Island of Goram, one of the Spicy Islands, may be taken as the eastern boundary of Islamism. Within its borders were found the sites of the oldest and most famous cities of the world—Nineveh, Babylon, Damascus, Memphis, Thebes and Jerusalem.

The ninth chapter of Revelation contains the first prophecy of Mohammedanism, and the first mention of the papacy is in this ninth chapter. Both reappear under different aspects again, but this gives the incipient state of each. Catholic critics admit the force of the first, but deny the application of the latter; yet it is impossible to separate the one from the other. They stand connected and related in their rise, and connected and related they fall. Though antagonistic to each other, both have been the great enemies of the church for centuries. The apostle describes the Saracen invasion, and the crimes and cruelties that followed, and goes on to say in verses 20 and 21, "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship demons, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." The above description can not possibly apply to Mohammedans, who were not worshipers of demons, or images of brass or stone; nor to Protestants, whose name indicates their abhorrence of such idolatry; but Romanist's churches are

full of images, and dedicated to the saints. Go through all Europe, and you will find no other people that worship demons and idols but them. You will see in their churches images of gold, and silver, and brass, and wood, and stone, and they prostrate before them worshiping. Now read the last two verses of the ninth of Revelation. This power of the first eleven verses of that chapter was to be a scourge on idol worshipers. Mohammed was a determined opposer to idolatry in all its forms. We read in Prof. Ockley's History, p. 57, the command of Mohammed. He sent Ali to publish the ninth chapter of the Koran. It is called *Barat*, or "immunity." After a treaty, four months' liberty of conscience was allowed, to embrace Islamism, or pay tribute. The command runs thus: "When those holy months are expired, kill the idolaters wherever ye shall find them," and that no idolater should make a pilgrimage to Mecca. In consequence no person except a Mohammedan may approach the *Kaaba* on pain of death.

We have given a brief outline of the interpretation of the prophetic symbols of the New and Old Testament, with a brief history of the Saracens, and we are now prepared for a short commentary on the ninth of Revelation. We have seen what a mighty nation the Saracens have been in our world, and in this chapter we have an angel, a star, the bottomless pit, a locust, a scorpion and a king to deal with. Let us see in the shining light of prophecy and history what we can learn. This fifth angel is the fifth in order of the events that had occurred, and

were to follow to the sixth and seventh angels.

When the time came in the order of events, the fifth angel sounded, and John saw a star fall from heaven. In the 11th verse we read, "And they had a king over them, the angel of the bottomless pit," or *abyss*. The Hebrew word *ko-chav* means "a star, brilliant light, angel, minister, prince, the Messiah." It is used the same in the Arabic and Ethiopic, says Dr. Furst, in his *Hebrew Lexicon*. We refer to Num. 24: 17 and Rev. 1: 20. In Daniel 8: 10 the "stars of heaven" were said to be cast down by the little horn"; in Rev. 12: 4 the stars of heaven were also cast down. Bishop Newton says, the "stars" here mean the princes. The star that fell, says Newton, was Mohammed, the wicked impostor. We read in the 11th verse, "and they had a king over them, the angel [or prince] of the bottomless pit." If this is a symbol of a false doctrine, then this bottomless pit is the pit of Rev. 9, founded by the devil in the person of Mohammed.

Says Prof. Ockley, p. 45, "Mohammed was now so well confirmed in his power that he took upon himself the authority of a king, and was by his chief men of his army inaugurated under a tree near Medina, in the year 627 A. D." The last clause of the 11th verse reads: "Whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." In the margin it reads, *destroyer*. Dr. Young says "Abaddon" means destruction. In the fifth verse we read, "And to them it was given that they should not kill them." Omar, who was the second successor, at one time was about

to strike off the head of Abdallah; he was stopped by Mohammed. "What will people say? What! may Mohammed put to death those that are with him as he pleases?" The son of Abdallah, who had heard of the affair, came in, and said, "O, apostle of God, I am told you have some thoughts of condemning my father to death. [Abdallah was not a Mohammedan.] If that be your intent command me, and I will immediately bring you his head." So well had this youth, who had embraced Islamism, and been instructed in the humane doctrine taught in the Koran: "If you meet with any unbelievers, strike off their heads or cleave their skulls, until you have made a great slaughter of them, and bind them in strong bonds, and give them their liberty freely, or take a ransom until the weapons of war are laid down."

"Should not kill": when Mohammed took Mecca he gave orders to his men to enter Mecca peaceably, but Kailed, one of the most desperate generals in the history of wars, met a party who discharged some arrows at him. He slew twenty-eight of them, when Mohammed heard of it, and sent word by a helper to desist from the slaughter. The helper instead of doing as commanded told Kailed to kill. Said Mohammed, "Did not I bid you tell Kailed not to kill anybody in Mecca?" The helper said God would have it otherwise. The command to the army was first to make them Mohammedans, or pay tribute. One can see how these two commands, if carried out, became a dreadful torment. Even to read the Koran through is a torment of itself, and the last resort

was to be put to the sword. Says Bishop Newton, "Not that it could be supposed that they did not kill; their angel hath the name Apollyon, destroyer." By reading Prof. Ockley's history we find that Kailed, the head general of the Saracen army, was for killing everybody. He was "the destroyer," while Abu Obeidah was a merciful man. He was the spiritual head of the army. He saved Damascus from the sword.

This Kailed was named by Mohammed "the sword of God." He had his commission taken from him by Omar, the third ruler, and he fought just as well as a private, as before, and the time soon came when Omar was glad to give him back his commission.

One of their poets said of Kailed, "Thy irresistible valour hath hushed the raging tempest; in battle thou hast been armed with the tusks of the elephant, and the jaws of the alligator. Thy mace hath hurled the terrors of the day of judgment through the Roman provinces, and the lightning of thy scimitar, or sword, hath spread wretchedness and mourning among the cities of the Franks." He often, says Ockley, exceeded the limits of his commission, and in verse 4 we read, "It was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree." Can we find such a command in history? We can. Says Newton, "this demonstrates that these here were not natural locusts, but symbolical locusts." Says Prof. Ockley, p. 94, Abubeker's command to Yezid when he was marching his army to invade Syria, was, among other orders, "destroy no palm trees ['neither any trees';

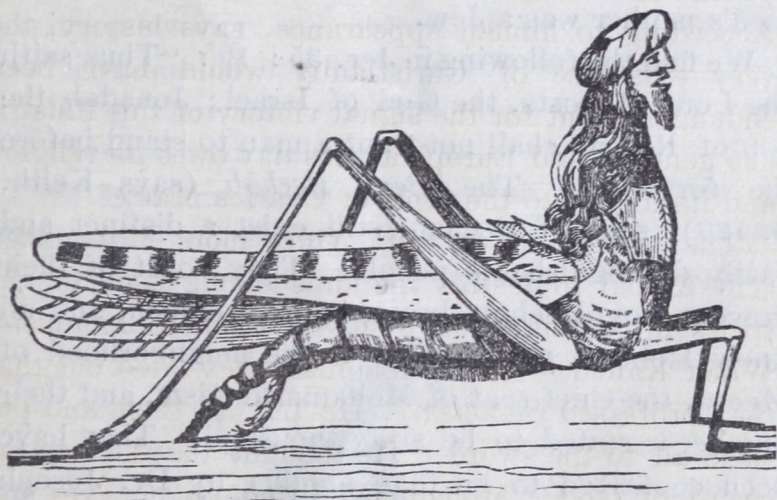
Rev. 9 : 4], nor burn any fields of corn ; cut down no fruit trees." The commission was to hurt "only those men that have not the seal of God in their foreheads."

Says Newton, from history it appears evident that the countries of Asia, Africa, and Europe, where the Saracens extended their conquests, those Christians were guilty of idolatrous worship. Read Rev. 9 : 20, 21. The parts that remained the most free from the general infection were Savoy, Piedmont, and the southern part of France ; these parts were afterwards the nurseries and habitations of the Waldenses, and Albigenses. When the Saracens approached these parts, they were defeated with great slaughter, by Charles Martel (the "Hammer"). There fell 300,000 Saracens in this one battle. According to human appearance, says history, the very existence of Christianity would have been endangered but for the signal victory of this illustrious general, and Europe at this day owes its religion and its liberty to the arms of Charles Martel.

They were not to kill. Once more Mohammed sent Kailed to destroy the idols among some of the tribes in Arabia, and to invite them to Islamism. When Kailed proposed Islamism they cried out that they professed *Sabæism*. He fell on them and put them all to the sword. He thought that he was the sword of God. Mohammed lifted up his eyes and protested his innocence of this murder, and he sent Ali with a sum of money to make satisfaction for the blood.—*Ockley*, p. 54.

They were not to kill out the nations, or empires.

Says Newton, they did torment the Greek and Catholic, or Latin Churches. They did not extirpate the Greek and Latin Churches, but did torment them, and in after years the Crusaders came upon the followers of Mohammed, because of the torment from their false doctrines and tributes. They did besiege Constantinople, and even plundered Rome, but did not make themselves masters of either of those capital cities, as it was a work reserved for another power, the Mohammedan Turks. As often as they besieged Constantinople they were defeated. They attempted it in the reign of Constantine Pogonatus, A. D. 672, but were prevented by the sea fire invented by C. Callinicus. They tried several times to take Constantinople, but it was not taken until the time of the second "woe" trumpet.



Let us notice the shape of the locusts. They were "like unto horses, prepared for battle." Says Dr. Robinson, "We found to-day, upon the shrubs, an insect, a species of black locust. The Bedouins call

them *faras et jundy*—‘soldiers’ horses.’ The Italians call the locust *cavaletta*—‘little horse.’ “Some class them in two classes, like horsemen and footmen.” “And on their heads were as it were crowns like gold.” The Arabians have constantly worn turbans, or mitres, and boast of having those ornaments for their common attire which are crowns and diadems with other people. They had many crowns in that they had their rise among the ten prophetic kingdoms. Says Mead, “No nation ever had so many kingdoms,” and many of them had to pay tribute to these Saracens. The angel said to Hagar concerning Ishmael, the father of the Saracens, “And he shall dwell in the presence of all his brethren.” (Gen. 16 : 12.) Who were the brethren of this people? They were themselves part Hebrews by Abraham, and Mohammed’s mother was a Jew.

We find the following in Jer. 35 : 19 : “Thus saith the Lord of hosts, the God of Israel ; Jonadab the son of Rechab shall not want a man to stand before me for ever.” The *Beni Rechab* (says Keith, p. 120), sons of Rechab, still exist a distinct and easily distinguishable people. They boast of their descent from Rechab, profess pure Judaism, and all know Hebrew, yet they live in the neighborhood of Mecca, the chief seat of Mohammedanism, and their number is stated to be sixty thousand. They have been confirmed to be that number by Dr. Joseph Wolff, who visited them ; there is not wanting a man to stand up, for the sons of Rechab still dwell among their brethren.

The Saracens nearly founded a fifth universal em-

pire. God told Daniel through the angel Gabriel that there were to be four universal earthly kingdoms, followed by a fifth, Christ's everlasting kingdom, "under the whole heavens." The great work of this Mohammedan people is told by inspiration in the first eleven verses of the ninth of Revelation. We read in the seventh verse, "And their faces were as the faces of men. And they had hair as the hair of women." The Saracens wore their beards as men. Says Dr. Barnes, "The Goths represented in the eighth of Revelation are described as having faces shaven and smooth like women's faces. The twelve Cæsar's wore no beards, but John looks down the stream of time, and he sees in vision a people that had faces of men, but they had hair as the hair of women." Pliny of the first century, and Solinus in the third century, and Jerome of the fifth, describe the Saracens as having long hair and uncut; they folded up their hair under their turbans. Pliny says they plaited their hair like women.

We have not space to notice all the features of this most wonderful people of the east. Every feature of these symbols given in this chapter have had, or are having, a fulfillment in the Saracens. They

are, says Newton, thrice compared unto scorpions in verses 3, 5 and 10. "They had stings in their tails like unto scorpions;"



that is, they should draw a poisonous train after them,

and wherever they went they should distil the venom of a false religion like scorpions. To-day the Mohammedans have a territory of 87,000 square miles, with a population of over six millions in Europe alone. In Asia they have 729,380 square miles, with a population of 16,174,056. The missionaries of this year say that in Asiatic Turkey poverty seems to be increasing. Famine, poverty, and a plague of locusts have desolated many sections. There are to-day, in India, 50,000,000 Mohammedans. Did not God tell Abraham that he had heard his prayer? He said, "I will make him fruitful, and will multiply him exceedingly; I will make him a great nation." (Gen. 17: 20.)

We will briefly notice the five months' torment, and close this first woe trumpet. They were to torment men five months, and in the tenth verse it is said they were to hurt men five months. In each verse where the five months are spoken of we have the symbol of the scorpion. Says the naturalist, "It is certain no animal in creation seems endued with such an irascible nature." Jesus speaks of them in Luke 10: 19, and gave his disciples "power over scorpions." In Hebrew *ak rai*, is "scorpion." Prof. Royce says, scorpion in Hebrew means "harass, to bind, oppress." It is a compound word. Did the Saracens torment and harass men five months? This period of "five months" is twice mentioned in this chapter, and just seven times in the Bible; like many other things spoken of only seven times. Newton says, locusts live about five months, from

April to September. Bockhart says they are noxious for no longer a term than five months, the cold rendering them torpid and inactive. History tells us the Saracens besieged Constantinople seven years. They wintered at Cyzicum, and in the spring they renewed the war. They worked like locusts, five months. Says Henry's History, page 74: "The most powerful hinderance to Christianity was the system of the false prophet Mohammed, the camel driver. It originated in A. D. 612, while the eastern empire was under the dominion of Heraclius." In this year Mohammed, led on by the devil, first opened the bottomless pit of Revelation 9. He began to teach publicly his imposture, or false system in the year 612. We add to 612 the 150 years, which is five months prophetic time, and it gives us 762, the year the Caliph Almansor built Bagdad, and fixed there the seal of his empire, and called it the "city of peace." "His hand against all, and the hand of all against him." The whole world has been called to put down this false prophet in times past, but it still exists.

We judge that these five months are symbolic months of thirty days each, and reckoning each day for a year, as is the manner in symbolic prophecy (Ezek. 4: 5, 6), we have 150 years. Newton thinks these 150 years began in A. D. 612, and ended in A. D. 762, and he says they have since then only engaged in common and ordinary wars like other nations. Their power and glory began to decline, and their empire by little and little to moulder away.

The time came for them to fulfill the prophecy of Ishmael's seed recorded in Genesis. They were first to be "wild" men; then they were to be "against every man." The last feature of the Arabians, or Saracens, was to "dwell among their brethren." In the cities where the Mohammedans rule we find, as we have shown, that the Jews dwell among the Ishmaelites at Mecca, and have their synagogues among the mosques of the Saracens. It is a remarkable fact that the Turk entertains, and expresses with much freedom, a profound contempt for the Jew, yet the latter has a great sympathy for him. In all disputes between a Turk and a Christian, a Jew will take the part of the former. Since the year 762 they were to be no longer like the prophetic locusts, having only one king over them. Spain having revolted in the year 756, and set another king, or caliph, in opposition to the house of Abbas, thus paved the way for the sounding of the sixth angel, and to usher in the Turks of the present time symbolized in the last ten verses of the ninth chapter of Revelation. We find in history about this time the Saracens turning their attention to literature and science, and during the dark ages the Saracens, says the historian, were the most scientific people in the world. They introduced learning into Europe in the year 991; they improved several of the sciences, and were the inventors of algebra in the year 1412. In arithmetic we follow them in our method of notation, and in the use of their numerical characters. We close this brief record of the first "woe" trumpet,

having only given a few of the many reasons that no other people on earth but the Saracens could have been symbolized by the locust. Says Jesus, in Math. 24: 23-25: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." We can to-day say that this prophet Mohammed is not only one of the many, but the greatest of all. "This is that which was spoken by the true Prophet"—Jesus, of the seed of Isaac, and not of the seed of Ishmael.

